

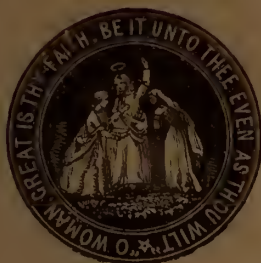
THE
Missionary Link

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA FOR HEATHEN LANDS.



JANUARY, 1868.

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JANUARY, 1868.

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The Missionary Link.

WE give at this time the completion of Miss Brittan's account of her visit to Jeypore, and the arrangements made for the education of women by the native king of that province. Mrs. Ockelton, the teacher sent from Calcutta by Miss Brittan to begin this important work, writes details of it, which are signs of another day dawning for the heathen women of Jeypore. We regret that so much of interest from our other Missionaries must be crowded out of the present number, but we do not lack inducements to encourage every heart that beats in sympathy for our cause.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA.

Calcutta.

Extracts from the Journal of Miss BRITTAN.

JUMNA MUSJEEED AT DELHI.

While in Delhi I visited the Jumna Musjeed, the largest and most magnificent mosque in India. In former days no Christian or heathen foot might ever pollute these sacred precincts, but during the mutiny the mosque as well as the city came into possession of the English. Since that time it has been restored to the Mahommedans, and they dare not forbid visitors to enter.

First you must imagine an immense square of 400 feet of solid masonry and about forty feet high, approached by flights of steps on three sides. From these you enter into a large building of red stone called a gateway. These buildings are three stories high, and contain innumerable rooms for the accommodation of priests and muftis. On each corner of the elevated square, rises a lofty minaret with a winding staircase, which you ascend and have a magnificent view of the whole city and adjacent country. At the edge of the broad platform there is a covered verandah, connecting the gateways and minarets, which form a resting place for holy pilgrims or travellers. The fourth side of the square is occupied by the mosque itself and a large open court paved with white marble, in the centre of which is a tank of water forty feet square, where every devout follower of the prophet must wash his hands and feet before worshipping. The mosque is a long narrow building, with a roof supported by beautiful marble pillars, opening on the court. It has seven domes all connected together by an outer wall, arched so as to form one room. The outside of this mosque is of red stone, but the inside is of white marble handsomely carved. The building is empty, but at the time I visited it, a carpet was laid down, on which 150 worshippers were performing their devotions in unison, being led by a priest. Their faces were all turned towards the arched wall that faced the west.

MUSSELMAN ZENANA SCHOOL.

Tuesday, Feb. 28th.—I visited to-day Mrs. Smith's zenana school, which is intended for Musselman women and girls. There were thirty-three scholars, eight of whom were full grown women. They are not nearly so far advanced in education at Delhi as in Calcutta, for not only are they obliged to send for their scholars, but pay them for coming. I am thankful this is not done in Calcutta, and I trust it will soon be abandoned here. Mrs. Smith is very anxious that some ladies should be sent from our society for this branch of work in Delhi. How we need more missionaries, for besides the demand in Calcutta six pressing

applications have been received from other stations. Out of the thousands of unmarried ladies in our country are there none who are willing to engage in this glorious work—none who will come up to the “help of the Lord against the mighty?”

HOMHEYUAN'S TOMB.

March 4th.—I have been outside the city of Delhi to the ridge which was the scene of so many conflicts and skirmishes during the mutiny, and then went to Homeyuan's tomb. This tomb is three hundred years old, and was noted during the mutiny as the spot where Hodson took the king and two princes of Delhi prisoners. It is about four miles from the city, and the whole way is strewn with the most picturesque tombs and ruins, some of them dating back over a thousand years, and one pillar standing alone bears an inscription with a date three hundred years before Christ. All buildings erected since the Mahomedan invasion can be distinguished by their domes.

The reason these tombs are so large and magnificent is that they were built during the lifetime of the rajah to whom they belonged, and were used then as palaces for recreation, although intended for sepulture after death. They are always built in the midst of beautiful gardens, at a short distance from the city, and in fact during the owner's lifetime, were country seats which constantly resounded with music and revelry. At the moment of his decease the scene was changed; the shrieks of mourning women, and the prayers of priests and devotees, taking the place of the former feasting and dancing.

The tomb of Homeyuan is one of the largest, and is enclosed in a walled garden about a quarter of a mile on every side. At the corners of the wall are small minarets, and in the centre of each side are large gateways, or, as we would call them, houses of two and a-half stories high, with about five rooms on each floor. The tomb is reached by six steps leading to a terrace from whence stretches another flight. On each side of the steps are eighteen arched doorways, leading into chambers or vaults which are twenty-eight feet long and twenty wide, opening one into an-

other. You are lighted down a number of long, dark passages until you reach the centre of the building, where is the last resting place of the great Homeyuan, covered with a simple marble slab. The vaults contain also the tombs of the wife, children and other relatives of the Rajah, besides those of Timour the Tartar, with a number of priests. On leaving the vaults you ascend to the roof, which forms a marble terrace in the centre of which rises the main building. It is in the form of a square, rounded at the corners, and is built of red sandstone surmounted by a dome of white marble, around which rise smaller ones of red stone. Although these buildings are nearly square on the outside there is not a square room in them. The centre room is the largest and most magnificent, containing a marble sarcophagus placed over the spot where the Rajah is interred in the vault. Out of this room open three tiers of rooms or alcoves, and then archways are placed around the building, so that a full view of the building can be taken at a glance. It is only in this view that you can comprehend the immense size of the building. Think of one hundred and seventy vaults. But I find I have been trying to describe what is indescribable, for the number of passages, alcoves and stairways in the building is marvelous. Lacs of rupees were spent on it, and all for a tomb! I always regretted to see a costly monument in a grave yard, but now I shall always think it savors of heathenism. A man's best monuments are his good deeds.

DIVING FOR MONEY.

In the immediate neighborhood of this tomb are many equally splendid though not so large. Among them are ruins of a grand building in which are three tombs, with carved marble screens similar in workmanship to the one at Agra. The natives led us through winding passages until we found ourselves on a terrace which looked into a large deep tank surrounded by high walls, which formed the sides of houses, covered with domes. On one of these domes stood two men, while several boys surrounded them. After an instant the boys stepped forward, and made a fearful plunge from a height equal to a three story house into the

water. They were quickly followed by the men, who, running down the domes, cleared a distance of ten feet of the roof before they plunged into the water. It was frightful to behold the leap, but became still more so when I learned it was all done for a few bucksheesh.

NIGHT IN THE PALACE OF A RAJAH.

Tuesday, March 5th.—I reached Agra last night, and there found that the Rajah of Jeypore had laid a dak for me through his dominions; that is, had provided me with conveyances for travelling to his city. At two o'clock a handsome phaeton with two syces or footmen and two outriders drove to the door. We changed horses every six miles, so that in fifteen hours we reached Bhutpore. How I long for good descriptive powers, for the country I am now travelling through very few foreigners out of hundreds who come to India ever reach, as it is in the territory of the native Rajahs. We were driven to one of the palaces of the Rajah, where rooms had been prepared for us. The palace is inside the fort, and is only occupied by the Rajah on state occasions, when he gives entertainments. The outside is built of white marble, though a high flight of steps near the entrance is of stone, leading to a terrace which runs around the building, and on which is a verandah supported by pillars. Successive suites of rooms, inside open on a large drawing room lighted from above, and outside on the verandah, so that there are no passages or halls. Handsome Brussels carpets cover the floors, and the furniture is in the European style; much of it truly magnificent and much of it also very tawdry. Beautiful pictures and coarse common prints hang side by side, and again marble pillars with exquisite busts and those common red and white earthenware dogs. There were large mirrors in handsome frames, and next them common looking glasses with gaudy colored pictures at the top. In our bedroom there were twelve large mirrors, some so low they reached the floor, and others placed near the ceiling. At first I felt very timid when I reflected that we were the only Europeans within miles, but I afterwards found that being guests

of the Rajah the soldiers and servants were responsible with their heads for our safety and courteous treatment. On going out to the terrace we could look down upon large plantations of bananas, and opposite them some temples of the gods. We noticed another singular looking building, which seemed to be formed of small dwellings joined by passages built on arches. All over the arches were gilded spires shaped like the head of a spear. I learned that this was the palace of the step-mother of the Rajah of this territory, who is a young boy about fourteen. He visits her daily, but with that exception she sees no one but two Brahmin priests and their wives. The Rajah's own mother died when he was six months old, when his father married a little girl of eight years. She has been a widow ever since she was ten years old and has been secluded, in this way devoting her whole time to fasting, prayer and penance. Such a life is dreadful as it is literally being buried alive. Do not these votaries of the false religion continually put us to shame, for how little are we willing to give up or endure for the cause of Christ! On the other side of the terrace rose a large pile of buildings, which seemed at first like a high rock from which a perpendicular wall was built to a great height. No window or grating was to be seen, but in several places were a number of pagoda-shaped buildings, perched like eyrie nests on the top. This is the palace of the wife of the present young Rajah.

-
PICTURESQUE SCENE.

In the morning we resumed our journey, in a little wagon drawn by camels. The scenery along the road was most picturesque, and the finest I have seen in India. Fields of grain just ripe for harvest, or of the beautiful white poppy, were waving in the sun, through which the pea-fowls, with their beautiful plumage, were strutting about. They are a sacred bird here, and however much injury they may do the grain or gardens, no one dares injure them.

At Mowrah, we changed our easy conveyance for a bullock wagon, in which we completed our journey. Sometimes we crossed

rivers, which, although a half a mile wide in the rainy season, were now dry beds of sand. Now the road wound among ranges of rocky hills, from which beautiful specimens of marble are obtained. The tops of the apparently inaccessible rocky barriers are surmounted by high walls and frowning fortresses, which looked as if no foot but the eagle's could reach them. Though these hills seemed formed of stone, yet at their base were beautiful gardens, surrounding most fantastic houses. These houses were built of limestone, and instead of being straight blank walls, with occasionally a grated prison-like window as in Bengal, the lower part was formed in alcoves. In the upper stories, where we should have windows, were arched openings filled in with a lattice work of limestone, cut out in every variety of pretty and quaint devices, and sometimes adorned with gaudy paintings of men and animals. The whole scene was wild and beautiful. Occasionally we passed high hills of shifting sand, for as there is a desert a little to the north, the sand will be blown from it in clouds, and cover acres of ground, looking like waves. After winding for two or three miles among the mountains, we came into the open plain, and then the walls of the city began to appear. The walls are of red sand-stone, with buttresses at every two or three hundred yards, and they are so high that no buildings can be seen above them, excepting here and there a lofty tower.

We did not enter the city then, but passed three miles outside the walls, to the residence of the English military officer commanding that station, whose family gave us a warm welcome. Their house was formerly the residence of a native grandee, and has the same gateway as those I have described in the tombs, and a large garden abounding in every variety of fruit and flowers. Mrs. B. sent for the babu who wrote the letter of application for a teacher, to come and see me. He seemed delighted at the prospect of having a lady teacher, and was sure there would be many zenanas opened to her. He said he wished me to see the Maharajah, and ascertaining what time would be convenient for his highness, appointed our visit for five o'clock the following day. After resting, we took our first view of the city.

FIRST VIEW OF THE CITY OF JEYPORE.

As you enter one of the gates, you come upon a beautiful wide street, nearly three miles long, with broad paved sidewalks, lined on either side with the fantastic and picturesque buildings I have described in the suburbs.

The streets were thronged with buyers and sellers, in bright colored, fanciful dresses, which accorded well with the appearance of the buildings. Mingling with the crowd of human beings, were elephants, horses and camels, all gaily caparisoned, while the numbers of peacocks, with their brilliant plumage, served much to enliven the scene.

At the farther end of the city is the Rajah's palace, which is very ancient, and the college. The palace contains an immense number of buildings, in the shape of a quadrangle, and forms one-sixth of the whole city. More than nine-tenths of this building is at present entirely empty, but the rest of it contains 12,000 people, 4,000 of whom are women. At one side is the Maharajah's private palace, gardens, and zenana for his five wives, which is enclosed by a high wall.

VISIT TO THE MAHARAJAH.

I have just returned from making my first visit to royalty. We entered the palace by a lofty gateway, and came upon a large open court, where a number of sheds had been erected for a sort of bazaar. Palkies and conveyances were scattered in all directions, and, although this was the grand entrance to the palace, every thing presented a most untidy appearance. Passing to an inner square, we found all things were neat, as no conveyances were allowed to enter. In the centre was a large hall shaped like a tent without sides, the roof supported by many pillars, and the floor finely polished. This is the judgment hall.

Passing through several verandahs, passages and corridors, we came to the inner palace, the dwelling place of the Maharajah. Before we went in to pay our compliments to his highness, we ascended for a view to the roof of the palace, by means of inclined planes. I find that there is scarcely a flight of steps in Jeypore,

and although these inclined planes may be a waste of room, it is a great saving of strength. When the queens are permitted to visit the palace, they are drawn up these places in little carriages. It is impossible to describe the inside of this palace, with its long halls, courts, terraces and pagodas. Every floor and pillar was of white stone, beautifully polished and enameled, and in many places inlaid in an elegant manner with bright colored tiles. The view from the roof was superb. As you looked down into the street far below, the bright colored, busy crowd, and the fine buildings, contrasted finely with the walls and dark rocky barriers in the distance. Then a large garden watered by three lakes, while two more lakes lie between the city and the rocks, completed a fine prospect.

While we were enjoying this view, we were told his highness was waiting for us. We descended two-thirds of the palace, and reached a fine pagoda-shaped room in one of the terraces. This was furnished with Turkey carpets, sofas, chairs and tables, like our handsome parlors. Officers dressed in silk robes, embroidered with gold, filled the outer room.

His highness came to the door of his room to meet us, and when we were introduced, shook hands with each of us, and courteously invited us to enter. He was dressed in loose white trousers, and a pink merino dressing gown, fastened at the neck with two large gold clasps. His head-dress was formed of pink merino, cut into strips and braided together in lengths of twenty or thirty yards, and then wound round his head. Across the front was a band of gold. This, with an immense turquoise ring, shoes and stockings, completed his costume. Across his forehead were two bands of white paint, and a spot of red in the centre, the marks of his particular deity. On a couch at his right hand were seated his cabinet, by whom the affairs of government are conducted. Photography being mentioned, he sent for a large book of photographs, which he had taken himself, and gave me an excellent likeness of himself. The two other amusements in which he takes great pleasure are flying kites and dyeing his own clothes.

The Bengali babu and his son, who are both so interested in the educational scheme, were present. On the subject being mentioned, the Rajah thanked me for the interest I had taken in his people, and said he was sure I would not have taken the trouble of coming so far, if I did not wish to benefit them. It seems his desire for the education of the women of his dominions, has been excited by a visit made last year to Calcutta, when he heard about the education in zenanas and schools, and saw some of the work done by our zenana ladies. So you see how highly important our work in Calcutta is.

When we alluded to business arrangements, he agreed to pay the travelling expenses and salary of a lady whom I shall send to him, prepare a house for her, and give me permission to purchase books and materials for work, to the value of two hundred rupees. The only thing that he required was, that I should continue to take a deep interest in their progress, and to show that I did, I would visit Jeypore yearly, when he would send a conveyance to Agra for me. After sitting and conversing until dark, we made our salaams and departed.

The Maharajah has no children. He is a very liberal minded and intelligent man, and yet how I pitied him. He rarely goes outside his palace, for it would be lowering his dignity to let his subjects see him too often.

As we left the palace, I looked over the walls and terraces, which were filled with multitudes of monkeys and peacocks. I thought of Solomon in all his glory, and wondered if in respect of comfort, his condition was not similar to this Maharajah. An immense and magnificent palace, plenty of gold and precious stones, "apes and peacocks," and an innumerable retinue, while his queens were separated from him in their own guarded palace.

One side of the palace looked over the wall of the city, on to a large plain, surrounded by mountains. As we were looking down from this height, which was fearful, we perceived some wild dogs, a species of jackall. They brought forcibly to my mind how Jezebel was plunged from such a place, and devoured by these animals. In fact, everything over this land illustrates the Bible.

I think my short visit to Jeypore has been decidedly satisfactory to all parties, and I trust its farther results may be for the glory of God.

RETURNING TO CALCUTTA.

March 12.—We have had a variety of conveyances provided for our return, and among them palkies borne by men, with a dromedary for the luggage. I find a camel can carry a very heavy load, but it can only travel eight or ten miles on a stretch, while a dromedary can go forty or fifty miles, but can only bear a light burden. The endurance of these men who bear the palkies is something wonderful. They walked forty miles yesterday, and were to return that same distance that night, twelve bearing the palky in turn, while the rest ran alongside, some carrying torches. We started at seven in the evening, and at half-past two in the morning had travelled the distance of forty miles. Only think of that in seven hours and a half. On reaching the "Home," I found petitions from seven different places, all desiring us to send them a lady to open zenanas. Oh, to hear that we have three or four American ladies coming to our help!

SELECTION OF A TEACHER.

March 29th.—The Maharajah of Jeypore has sent me a howdie, as it is called, which is a strange looking piece of paper, written all over in Hindu. As it is not a suitable place at present for one of our young ladies to live in, I have made arrangements to send Mrs. Ockelton to Jeypore, and this paper is to pay her expenses, and procure books and working materials.

"Beautiful Star."

Those friends who have been interested in "Beautiful Star," will read with pleasure the letter written by her to Mrs. D. Le Roy, who has kindly consented to our publishing it with Miss Brittan's words of introduction.

Extract from Miss BRITTAN's letter to MRS. LE ROY.

Two weeks ago I asked Beautiful Star why she had never written, a letter of thanks for her present, as she said she wished to. She blushed, and laughed, and said, "You know you come once a week to teach me Bible, but I have no other teacher, and I can only write English very big. I cannot write a letter so for lady to read." "Very well," I said, "you write a letter on your slate, and the next time I come I will copy it, and send it to Mrs. Le Roy for you." I copy it exactly as she wrote it, that you may see how well she comprehends English, and how nicely she spells. She has little time now for studying, as, since her mother-in-law's death, she has become the female head of the household, consequently she has an immense number of ridiculous duties to perform, which take up her time; but she says she will find time to read her Bible every day. It is wonderful to me how she retains her knowledge of English, as I go to her only once a week, and she never hears the language spoken but when I speak it to her. How fearful will it be if some of these poor beings with their few opportunities should rise up at the last great day against our more favored people in condemnation.

"BEAUTIFUL STAR" TO MRS. LE ROY.

My Dear Friend,—I like very much you. I pray for you—I pray to God for you that you may remain quite well. I hope much I see you in Heaven if not I able to see you in this world. Hindostanee women a little time past, not one learn to read and write—now many learn to read the Bible. I like all to believe Jesus. Your kind present, the prayer book, I like very much. I thank you. When my teacher come I read it, and she make me understand. I hope you will write me a little letter, and much I like you will send me your likeness. I much like I could send you my picture that you know what I look like, but the custom of my country not let me do that. I like very much to learn English, and I love my dear teacher, Miss Brittan, very much.

Your loving friend, BEAUTIFUL STAR.

PRAYER WRITTEN BY A HINDOO WIDOW.

Miss Brittan writes :—

The prayer I send you was written by K., the widow whom I take such an interest in. It is exactly in her own words, although translated from Bengali. I wished you to see her ideas of prayer.

“O Lord, thou everlasting Father, my prayer to thee is, that I might keep thy commandments with my whole heart and body, and daily increasing in knowledge and righteousness please thee. O Father, if we once look at the wonderful creation, the work of thine hands, we have to be glad and give thee thanks. Trees, plants and all things are proclaiming thy attributes; also the sun, moon and the stars are declaring thy glory. Alas! I being thy child can not keep thy commandments for a single hour, but remaining in this sinful world have forgotten thee. Alas, He who is our life, Him knowing we know not, and hearing we hear not. Thou husband of the widow, besides thee I have no one in this world; besides thee I have no leader. I thanking thee with my whole heart worship thee, thou preserver of the world; thy praise has been the ornament of this my sinful heart. Oh! reign thou in it and take me to thyself. O God, I am a sinful creature and am daily disobeying thy holy laws. Oh! teach me to keep them. Lord, no one can sufficiently praise thee, then how can I who am but an ignorant being? Give me thy Spirit, Lord, that He may enable me to think of thee. Lord of the world, let thy will be the will of the whole world; open thou the eyes of the blind and almost prisoned women of India. All this I ask for in the name of the Lord Jesus Christ. Amen.”

Letter from a Native Gentleman.

The following letter from a Bengali gentleman was written to the native teacher Eliza, who is supported by the Mission Band “Hopeful Gleaners” in N. Y. Miss Brittan is the superintendent referred to.

My dear Madam,—

With extreme delight I hear of your daily attendance to my house for the education of my wife, who is going on with her study in the English language and needlework under you. Since you are coming to teach her, I am satisfied that she will be competent in all the branches you are conversant with, and therefore be an intelligent lady in our society. It is not egotism on my part to say she is a good young woman, of quick sense and wit, and has a mind to learn English. She knows Bengali tolerably, but I wish her to improve more in our mother language, and study grammar so as to be capable of speaking and writing correctly. The taste of knitting was first implanted in her by myself, as I learnt a little. Her desire to learn English, induced me to procure for her a book of first instruction, and with very little assistance she has learned, "A B C," etc.

As she is almost the whole day engaged in some domestic business or other, she can spare less time towards learning, and the scarcity of time thus retards her study. She is, however, so laborious as not to waste her time for nothing. Her leisure hours are devoted to her books and needlework, without taking rest after an unremitting toil in household matters, as the Bengali women generally do. Unfortunately my circumstances are not such as to be able to relieve her from such menial labor imposed on her, by keeping extra persons to serve for her.

Notwithstanding her characteristic merits will not restrain her from learning her daily lessons energetically, yet I request you to take pains and great care in teaching her comprehensively, so that she may not have any part uninstructed; you should also put her in the way of being intelligent and enlightened. I beg to request that you will kindly submit this to your superintendent with my best thanks, who has accepted my wife's offer of being herself a candidate for entering into that lady's guardianship for her education, and to whom I am and shall be ever grateful for her zeal and assiduity in the care taken by her for my wife's learning.

I am yours sincerely, H. C——.

R— and Villages near Calcutta.*Extracts from the Journal of Mrs. NICHOLS.*

CHANGE IN SEASON.

I cannot tell you the delight I feel to leave the dust and noise of Calcutta behind, and breathe the sweet, fresh air of the country in the surrounding villages. The heat this season has been the most intense I have ever experienced, and numbers have died from what is called "heat apoplexy." It is refreshing to see the beautiful clouds again after the bright, intense heat, and to feel that the constant showers modify the temperature. We, in this country, can well understand what a compliment was paid to Queen Elizabeth by an Eastern monarch, when he called her "a comfortable cloud of rain." In cold countries a person with pleasant manners would be spoken of as "genial;" but I fully understood what a woman meant yesterday when she spoke of Narainee, the native teacher, as "tanda," or "cold," meaning she was quiet and gentle in her ways.

July 6th.—As I went yesterday to South J. I had great difficulty in getting about, as nearly all the fields were under water, owing the unusual quantity of rain. I often wonder what I should do, if my palki bearers should make a false step and let me down into the water, as I often fear they are in danger of doing. They sometimes wade through water knee deep, and if I should get thoroughly wet, there would be no possibility of my getting dry clothing for hours. With all its disadvantages, I think the rainy season is perhaps the most favorable for zenana teaching. We have not the glare nor heat of the hot season, nor the short days of the cold season, when the women say they have little time for study.

THE CHRISTIAN CONVERT.

July 12th.—Went to visit Aupoorbo, our Christian convert, at B. after an absence of a fortnight. On going to the house I found the door locked, and on enquiring found she was living in

the Christian village close by. If the women of the village are really consistent Christians, they will be a great comfort and assistance to Aupoorbo. She is greatly delighted for her child's sake, as he has now numbers of playmates, whereas before he had none. It is very encouraging that when I quote any text in reference to the subject she is reading from the New Testament, she will take it up and repeat it word for word, showing that not only does she read the Bible, but she remembers it.

INTEREST OF A CHRISTIAN FRIEND.

July 19th.—To-day when I went to B. to give Aupoorbo her lesson, she asked if I would object to one of her neighbors reading with her. I told her I should be very glad if more of the Christian women in the village where she lives would come and read at the same time, as I thought it would be an encouragement to her. The woman who came to read on Friday seemed a very good creature, but has been very unfortunate. Her husband is deranged, and herself and children are entirely without means of support, except from the kindness of friends. Her little daughter Mary, would be a very good object for specific contribution. As her parents are Christian and she is already under Christian training, she would become more useful as a zenana teacher than one taken from among the heathen directly.

HOPEFUL PUPIL.

One of my best pupils is S., who, although she belongs to a poor family, is intelligent, very tractable and much less bigoted than most women are. I was talking to her of the happiness of the redeemed in heaven, when she asked in such an earnest manner, "Can *Bengali women* go there?" You should have seen her sweet smile when I told her *all* would be there who in their hearts believe in Jesus Christ.

I feel more and more that S. has a real love and thirst for learning. With the exception of Aupoorbo, she seems to comprehend and receive religious truth more readily than any of my pupils. I was reading yesterday to her the story of the rich

young ruler, and after explaining it she said with deep interest, "How much is that book ; may I buy it?" It was a single copy of the Gospel of Matthew, quite new. She tells me she is going to study hard, and asked me to bring her a geography and grammar. I had told her to prepare the lesson about the brazen serpent, and when I questioned her and explained its typical meaning, she seemed quite to understand it. She said : "If we say we believe and all the time have no faith in our hearts, it will be of no good to us." Giving instruction to S. seems like sowing seed in good ground, which I hope and pray may one day spring up and bear fruit.

August 21st.—I was truly astonished to find how much S. had gained in a week without the help of a teacher. Most of her lessons she had committed to memory, for she tells me she thinks of her lessons while doing her household work. What is best of all, she likes her Scripture lessons so much and seems to have such a clear perception of the truth.

COMMENT ON "LINE UPON LINE."

One woman at E. told me how much she liked to read "Line upon Line" by herself; "But oh, then," said she, "there was one part that I did not like at all, and that was about Pharaoh's cows eating one another. Ugh! that was not nice at all." I have been told that the Hindoos are as much disgusted at the idea of eating cow's flesh, or anything their religion forbids, as we should be at eating anything loathsome.

ARBITRARY CUSTOMS.

I never realized more than I did yesterday what a terrible system is that under which poor Hindoo women live, and from how many social enjoyments and comforts they are cut off. One of my pupils at R. is K——, whose husband, you remember, desired her to be instructed in the Christian religion. A sister of K., who is a very sweet little creature, also lives near her. I asked her if she saw her often. "No, I have not seen her for three years," she replied. "If she does not happen to visit our father's house at

the same time that I do, I never see her, as I cannot go to her husband's house, neither can she come here." Poor things, it seemed to be a terrible thing for two sisters who live within a stone's throw of each other, never to be allowed to meet.

At one place on Saturday after all the little ones had finished reading and left the school, the "Bo-es" of the house came in with their sarees drawn closely over their faces. Among them was the pundit's wife, with a little child about ten years of age. A woman observed to him that he had better withdraw or his mama would not be able to read. It makes me very sad to see these poor women acting in such an unnatural manner, covering up their faces and only speaking in whispers.

IDEAS OF A BENGALI WOMAN.

A little while ago I met in W. the prettiest and most intelligent Bengali woman, whom you would have enjoyed seeing and hearing her converse. She said she was the one who had first asked Miss Mullens to visit R. and teach in zenanas. She then went on to tell me that she had a dear friend, a Brahmince in B., who had become a Christian, as well as her husband. Instead of mentioning this in terms of reproach and contempt, as almost all do in such cases, she seemed to think her friend had gone so many steps in the right direction in advance of her. She told me she had visited her since her conversion, and particularly admired her comfortable domestic arrangements. She seemed to have the idea that civilization was connected with Christianity, and that the two, as far as her country was concerned, would advance hand in hand.

PROGRESS OF THE SCHOOLS.

July 16th.—To-day I went to N.'s school and took with me a large Bengali map of Europe, with which they were all delighted. Most of the first class have studied about Europe in their geographies, so that they could appreciate the map. I wish all the teachers were like N. I can hardly tell by what magic influence she teaches, she makes her pupils get on so nicely.

She has a gentle, loving manner, which I think must be the chief cause, and then she is regular and conscientious in her duties.

Mh. has nine women and twenty children under her care. After she has dismissed her school she reads a portion in the Testament to me. She asked me again to-day for a Bible, and said "I want one very much." "Are you sure you will read it," I said, "because many have asked me for Bibles just for the sake of pleasing me." "Oh, yes! you will see I will read it to you always," she answered. While she was reading yesterday I was amused at the girls, who were playing with as much spirit and heartiness as our children would do. It seemed a real game which they were enjoying, something like our "puss in the corner." It is very unusual to see Bengali children entering into anything, whether work or play, in such a hearty manner. •

I think the school I take the most pleasure in visiting, next to M.'s, is that at H., where two women teach. It seems as if the girls so much preferred a woman's teaching to a man's, and if order can be maintained, it is certainly the best plan. I had five hours hard, but interesting work, examining the school, where about twenty-five girls are in attendance. Some of the school-houses look quite respectable, as we have now benches all around, with a table and stool in the centre.

July 29th.—In visiting C. I found the girls were all able to repeat very perfectly in Bengali the hymn, "There is beyond the sky." As they were eagerly pressing me to give them more hymns, I told them as soon as I could get the Psalms of David from the Baptist Mission press I would let them learn some of these.

June 6th.—This morning a letter has been received from Mr. Woodrow, the inspector of schools, mentioning that application has been made by the babus in H. for aid in a girls' school, and enquiring if this would injure ours in the same neighborhood. We were glad to be able to reply that it would not, as our pupils in H. are mostly married women, who would not go to a school kept by a babu. I should feel very sorry if we were obliged to do anything decidedly in opposition to the natives in those

country places, especially in a case like this, when they are exerting themselves in the cause of female education. This is a great step in the right direction.

ANNIE (SUPPORTED BY M. IN PRINCETON, N. J.)

Annie Narainee has for two months gone with me as teacher to R—. She came from Serampore, having been connected with the mission established by Carey, Marshman and Ward. I cannot tell you what a comfort it is to have a teacher who is so gentle and humble in her manners, and who will, I trust, prove a valuable help. She visits R— three times a week, when she always goes without food for the whole twelve hours. The natives have wonderful powers of endurance, often working a day without taking anything but water.

PUNDIT AT C—.

The thirty-four rupees which Miss Nottingham received from the Presbyterian S. S. at Le Roy, she has given towards the support of the girls' school just begun at C—, of which Sreenath is pundit. He is a man who seems to be most anxious to do all he can towards the education of women, and really takes pains to teach thoroughly and well. He is the one who told me he only abstained from openly acknowledging his belief in Christianity from the desire he had to do good to those living in his own village first. He is one of the most straightforward men I have met here. As an instance of this, he told me he wanted eight annas to buy a lock for the schoolroom door. The next day he returned four annas, as the lock had not cost so much. As it is the custom in this country for all, whether rich or poor, to make something out of every business they transact, this honesty was quite wonderful. To-day he proposed that he should visit all the schools unexpectedly, and then give a written report to me of each. I think this will serve to keep those on their guard who are apt to grow lax in their duty.

CAR OF JUGGERNAUT.

Passing the large house of R—, where the babu is such a patron

of poojahs, I saw the Juggernaut car, which had been brought out on the occasion of the great festival last week, and was left uncovered near the babu's gate. It was about thirty feet high, gaily painted, and ornamented with different figures, and in front were two large white wooden horses, the size of life, with figures of men upon them. The car is drawn by ropes of immense thickness. The pundit told me that next Thursday it is to be drawn out three times, probably by more than twelve hundred persons. The Bengalis think more of seeing this than of any other poojah, for although Juggernaut is not their principal deity, there is more fun connected with this festival than any other. They are not allowed to have such large cars, nor such immense crowds in Calcutta, although at this time it is difficult to pass through the streets.

EXAMINATION BY THE ARCH-DEACON.

Native society in some places in the country must be constructed on a different system from that in Bengal. Arch-Deacon Pratt told me last Christmas he had been permitted to examine some classes of native women at Delhi. The women stood behind a curtain and answered his questions as he asked them. When he examined them in geography, a large map was brought out and laid on the floor close to the curtain and on his side of it. When they were required to point out the places they put their hands underneath the curtain.

Jeypore.

Extracts from the letters of MRS. OCKELTON.

PROGRESS OF THE WORK AT JEYPORE.

April 11th, 1867.—We arrived at Jeypore yesterday (the 10th). I have seen Dr. Valentine, and talked with him about the schools and zenanas. He held a prayer meeting last evening, where I was pleased to see four native Christians, who answered questions very well.

April 27th.—A native Christian woman, Rosa by name, who

came from Agra, has been teaching me the Hindi alphabet until I can secure a competent pundit. I have the Hindi Testament to read as soon as I am able.

May 13th.—I can now read Hindi pretty well, and find the books you purchased for me have been of great service to me.

May 23d.—I understand the native babu, who is the Rajah's private secretary, wishes me to take charge of his two little girls, whom he has sent for from Calcutta. They are to live with me to enable them to learn English.

May 31st.—I have at last been able to commence going to school, and like the girls very much. Only sixteen as yet attend regularly. As far as I have seen them, they seem more intelligent and less childish than the Hindoo women in Calcutta. They are all very eager to learn needle or fancy work, and two or three of them are very anxious to be taught English. God grant the work may prosper, and that His grace may rest on my labors.

June 12th.—I applied to the head babu of the college for some English books to teach those girls who wished to learn that language. The babu informed me that the Rajah only wanted them to learn Hindi. I then visited the Rajah and asked him if he had any objections to this part of the instruction, and finding he had none, I procured the books and began teaching two of the girls. I have also told them a number of Bible stories, of which they seem very fond. They are not half so bigoted as the natives of Calcutta, although I do not think they appreciate education. One of them has begun a comforter for the Rajah.

June 29th.—I have been very busy with the school, which is increasing in number, though slowly. Those who attend regularly are getting on well with their studies and work. They are now engaged on two comforters, six pair of shoes, a cap, a crochet bag, a bead purse, and two paper weights, besides the little odds and ends in the hands of the younger ones. The Rajah is very anxious for me to get the children to work him a rug to sit on. The Rancee or Queen of Bhopal sent the Rajah a present of a hand screen worked by the girls of the Victoria School. It seems to have been sent as a sort of a challenge. Of course the

Rajah wishes to return the compliment, and send the Rance something worked at Jeypore.

I am teaching at present a Musselman convert, the wife of a Scripture-reader, whom I find an apt scholar and very intelligent. A Roman Catholic captain in the Rajah's employ desires me to instruct his children. I willingly agreed to teach them on condition that they should join me in family worship, and accompany me to Divine service every Sabbath. I had a long conversation with him, and was shocked to find how ignorant he was on the subject of the Gospel. My daily prayer is, that the blessing of the Almighty may rest on my undertakings, and that I may be a humble instrument in His hands for the good of many souls.

REPORTS FROM BIBLE-READERS.

Shanghai, China.

Extract of a letter from Mrs. Thomson, who has taken charge of a Bible-reader "in memoriam" of Capt. Robert Townsend, U. S. N.

October, 1867.

The Bible-reader is well. She continued her visits to the hamlets around us all the summer, finding a friendly reception in most of the houses, and a willingness on the part of the inmates to hear her story. She makes a note each day of the place she visits and of the subject she discourses upon.

We have found her very useful in securing the attendance at our chapel service of some of the women she meets during the week. In this way I trust much good may be done. I continued my daily readings with her until lately, and shall shortly resume them.

India.

Extract of a letter from MRS. JARED SCUDDER.

CHITTOOR, May 24, 1867.

The money sent for the Bible-readers will support four women for one year. Mrs. John Scudder, at Arcot, will superintend one who is the wife of a catechist, and who will visit in the hospital, which is a fine field for usefulness. Mrs. Mayou will have charge of two readers, one at Arnee and the other at Velambi; both of whom seem to be very successful in their labors. Another will be under the care of Mrs. Ezekiel Scudder at Vellore.

My own Bible woman whom you have supported, works steadily and quietly, and is certainly very energetic for a native. The good effect of the work upon her own character is very apparent, as it has softened her very much.

Ceylon.

The Bible-reader whom Miss Agnew writes of in the following letter, is supported by the Sunday-school of the Second Presbyterian Church, Cincinnati, Ohio.

Extract of a letter from Miss AGNEW.

OODOOVILLE, CEYLON, May, 1867.

I have succeeded in securing the services of Sarah R. White, as a Bible woman. When a child, she was taken from her heathen relatives, brought to our school and educated. She was a beneficiary of the "Baltimore Mite Society," who gave her the name of Sarah Maria Ridgeby. She became a Christian, and in 1844 married Henry Kirke White, a graduate of the Batticota Seminary, who was then a medical practitioner, on the adjacent continent. Four years ago she became a Bible woman, under the care of the church missionaries at Wellore, by whom she was accounted faithful and diligent. Lately she has removed to the parish under the care of Rev. L. Spaulding, and has now a school of little girls, with an average attendance of twenty. I have visited it, and was much gratified with the pleasant and cleanly appearance of the children, and their readiness to write in sand the two hundred and forty-seven letters of the Tamil alphabet. They are taught for

four hours, orally, brief prayers, a small catechism called "Spiritual Milk," also simple questions in geography and Bible history.

The remainder of the day Sarah devotes to visiting from house to house, in reading the Bible and explaining it. The extracts from her journal will give you some idea of the people among whom she labors. They are heathen and Roman Catholics. About half a mile from her house is the village church, where about twenty professing Christianity, with a few others, meet on the Lord's day for worship. The Sabbath School is held there at 7 A.M. In the vicinity are three week-day schools for boys; one an independent English school, and two vernacular schools under the care of our mission. We hope and pray that all these influences may be accompanied by the outpouring of the Spirit, and that many who are now trusting in gods that cannot save, may be led to Him who came as a Light to the Gentiles. I have read with deep interest what has been done by your society. You have run well, and I pray the gift of continuance may be largely imparted, until every enslaved mind on heathen lands enjoys the liberty that the Gospel of Christ so freely bestows. Every year strengthens the conviction that this precious boon must be carried to the homes and to the hearts of those who are sitting in darkness. They will not seek for Him who appears to them like a "root out of the dry ground." They must hear the living voice, and listen to the pleadings of those who agonize for their salvation. We can then look for a blessing upon the scattered seed, for He is faithful who hath promised.

(Extract from the Journal of "SARAH WHITE.")

March 18.—Visited three families, and read from a book called "Woman's Jewels," and the parable of the "Ten Virgins," and explained it. One of the women present said, "What you have read now to us, shows us a good way, are we going to conduct ourselves accordingly?" While we were talking thus, the head of the family came in and said to me, "Oh! woman, have you undertaken the occupation of a preacher?" When I replied that I came to tell the truths of the Bible to women, as a preacher did to the men, he left, saying, "Go on with your work."

March 27th.—Read and converted with eighteen persons to-day. In one house a woman said, "Your religion is like ours." When I enquired in what respect, she replied, "The Roman Catholics are unclean in their persons and houses, but the missionaries are clean like us." But I said, "You are like the Roman Catholics in your idolatry." She then asked, "And do you not worship the Bible?" I told her that we worshipped nothing but the living and true God, but that we read the Bible, and believed its truths.

April 2d.—In visiting to-day, a woman said, "We call the Almighty Being, Panamareevor, and you call him God; the meaning is the same, what then is the difference between your religion and ours?" I replied, "Panamareevor is a friend of devils, a liar, a thief, and abominably wicked. Is it not then great folly to worship such a creature? The true God possesses holiness, justice, mercy, and love." After more explanation, the woman admitted I was right.

16th.—Visited many families who all received me kindly, and listened attentively to me. One woman remarked to me, "What you say is good, but we ought to observe the same ceremonies as our ancestors did?" I said, "What you say is not reasonable. Is it right for a child to steal because his father was a thief? In the time of your forefathers there were no good schools, but now when the missionaries are teaching you the way of life, you will not escape punishment if you neglect what is due to your souls and worship the true God."

Smyrna.

Extract of a letter from MR. H. J. VAN LENNEP.

November 15, 1867.

The two new Bible-readers are Marigho (Mary) a Greek in Thyatira, and Nectar, an Armenian in Aiden, who is the wife of a native pastor. They are engaged in an excellent and blessed work, and I trust God is owning their labors. Both are real workers, and women of a good education, and much personal influence. The reports from them and Anna are being translated, but a pressure of business has prevented their completion at this time.

HOME DEPARTMENT.

Sailing of Missionaries.

It is a matter of rejoicing that we have been able to appoint and send out three new missionaries this fall to represent us on heathen shores. Miss Norris, of Philadelphia, and Miss Hook, of Schenectady, left us for Calcutta, via California, the 11th of November, and we trust have already reached their destination. Miss Higby, of Illinois, sailed, December 17th, in the "John Bunyan," under the care Mrs. L. H. Van Meter, with whom she is to be associated, among the Karens in Bassein, Burmah. We earnestly ask the prayers of all who love and work for our Society that the labors of these, our dear representatives, may be wholly consecrated to Him who has promised, "There is no man that hath left house or parents or brethren, for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting."

October Meeting.

THE Quarterly Meeting of the Society was held Oct. 21st, in Brooklyn, at the house of Mrs. Horace Waters. Its principal feature was the presence of our two new missionaries, Miss Norris and Miss Hook. In anticipation of their speedy departure the exercises were conducted so as to combine a farewell meeting for them. Rev. Mr. Hoyt opened the meeting with a portion of Scripture and prayer, and was followed by Rev. Mr. Lowry, who as a personal friend of one of our missionaries, made most earnest remarks, peculiarly appropriate to the occasion. Rev. Mr.

Nevius, from China, then gave an account of the important work opening among the women at Ning-po, many of whom by their high social position were secluded almost as much as the women of India.

Farewell Meeting.

A Farewell Missionary Meeting for Mrs. Van Meter, and the company who sailed with her, was held in Dr. Sarles' Church on Sabbath afternoon, December 8th, at which time Miss Higby was present.

Among the speakers was Rev. Dr. Hodge, who was a representative of Christ's cause among the seamen. In Miss Higby he recognized the daughter of an old and dearly beloved classmate and associate in the ministry, and pledged to her, as well as the other missionaries, his hearty sympathy and prayers, both while the company should be at sea, and when in their field of future labor.

Mrs. Van Meter, who has been for twenty years a missionary in Burmah, having been earnestly desired to say a few words of farewell to those who had been drawn to her and her missionary work during her visit to America, alluded very touchingly to Miss Higby. She mentioned that her father, a faithful Home Missionary at the West, was the first one who upheld his daughter in her desire to offer herself on the altar of foreign missions, and that her mother had dedicated her when an infant upon her knee to the cause. Both, though feeling the strong ties and anxieties that any parent would feel, bade their daughter "God speed" in this sacred work. Mrs. Van Meter spoke then of the "Woman's Union Missionary Society," which had given Miss Higby an appointment as her assistant, in which Association Mrs. Sarles, the late beloved

wife of the pastor, was so deeply interested. As she remembered her interest, Mrs. Van Meter felt it was peculiarly appropriate that a farewell missionary meeting should be held in this church of her love. Mrs. Van Meter closed her remarks by saying, "I wish to ask your prayers now and continually in the future, that this appointment of Miss Higby may be especially blessed. That if it please God, the attempt of this energetic sister society, to lend a helping hand in the mission work, may prove a success, and open a door for others to enter upon that duty to which we must feel the Spirit of God calls them."

An English paper, called "The Missionary News," states thus, some of the reasons for the want of interest in, and

Ignorance of Foreign Missions.

It cannot be questioned that one of the most serious obstacles to missionary progress is to be found in the missionary ignorance of Christian people. It is often and truly said: "We live in a reading age." The popular taste is alive to lessons of science, the attractions of literature, and especially the fascinations of fiction in its dealings with life and religion. And yet here is a cause confessedly transcending every other in the judgment of the Christian mind; which if we were to estimate its importance by what the bulk of the people know about it, we should be forced to set down as one of the most insignificant topics of the day. Now our interest in a movement commending itself to the heart and conscience will, as a rule, be in portion to what we know of it. Ignorance is the sworn ally of insensibility. An American friend urgently inquires, "Will you give hours to secular topics and will you not give moments to the fortunes of the kingdom of Christ? Will you watch the ebb and flow of all other battles save the battle of the Cross. Do you consider it a duty to read

and study the Word of God, and yet not a duty to be informed as to the actual diffusion of that Word among men?" There is, let it not be disguised, in many quarters an insensibility to this solemn interest of the Church that is simply astounding. Let in the light, and the light will soon become heat, and by and by the heat will blaze forth into a flame of holy zeal.

Significant Facts.

Rev. D. Herron, who has spent many years in India, says :

The first impression one gets in India is the *sadness* of the people. You never hear what we call the "voice of joy." The very music has no joy in it. It is rather a wail that seems to come up from the depths of an *unsatisfied soul*.

There is an idea that all "natives" are barbarians. They are far from it. You find in India bankers, lawyers, and doctors, just as you do in America. Their occupations are handed down from father to son, age after age, without change. The people are the most polite in the world. Little boys, scantily clothed, will meet and address you with a courtesy that is remarkable. There is scarcely an imaginable thing which a Hindoo will not worship. A carpenter prays to his tools, and makes offerings to them. No Hindoo ever engages in any worship *with any idea of being made better*. There is not a vice or crime but has its deity in India. At the age of fourteen a boy may choose his own idol god, to whom he devotes himself; and it is a marked fact that from the hour the choice is made, he seems daily to grow in the likeness of the one he worships.

Architecture of India.

A correspondent of the *N. Y. Times*, at the Paris Exhibition, thus writes :

I want to tell you what most struck me in the British Collection. It is the *architecture of India*. It is represented in a series of large photographs, and is wonderful in its variety, grandeur and beauty. With the exception of three or four old cathedrals, there is nothing in England to compare with either the ancient or modern architecture of India.

MISSION-BAND DEPARTMENT

The Chinese Emigrant.

One morning a few years ago an emigrant ship from China landed its passengers on the shores of California. Among these strange looking foreigners was a tall awkward boy, about fourteen years old, who was dressed in the blue cotton garments which the Chinese wear, and who had his hair all shaved in front and braided into a long cue behind, as is the fashion in his country. The poor fellow had left his home, that he might earn some money, and so he looked about in all directions for any work which might fall in his way. But people who were searching for errand boys thought he did not look quite as sprightly as some others, and not knowing what a bright mind and a tender heart he had, they passed him by. Almost discouraged by this neglect, he began to feel homesick and unhappy, until another Chinese, who had lived long in California and belonged to a Mission church, engaged him as a servant.

The boy was not long in this family before he began to learn of things he had never heard of, in all his life. They talked to him about the true God and our dear Jesus, and showed him how foolish it was to worship such senseless idols as he did, in his own home. Then he learned to read our Holy Word of God, which he studied every moment of leisure, always carrying a little copy of the New Testament in his pocket. By-and-bye he went regularly to church, and often would remain after the services to ask the missionary some questions about the passages in our precious Bible, which it was difficult for him to understand. At last the good missionary was satisfied that this poor boy was a sincere Christian and loved the dear Saviour better than any thing in the world. Now his oldest brother, who had been in California many years digging for gold, heard of all this great change and was very angry. He came to see him, and began at first to make fun of his new religion, as he called it, and when he found that this had no effect, he began to threaten to murder him, if he did not worship again the Chinese idols. But there was One who was watching over this poor boy and who would not permit any evil to befall him.

After this, he made up his mind he would like to become a min-

ister of the gospel, that he might go back to his deluded countrymen and tell them the story of the Cross. His friends advised him to go to Canton, a city in his own country, where there was a class for young ministers, which was instructed by some good missionaries. First, he felt as if he must pay a visit to his dear family, whom he had not seen for so long. But oh! happy as they were to see him at first, they soon^{er} became very angry, when they found he would not bow down to their gods of wood and stone. They begged and implored him to join them in their worship, but when he told them of the great God who is not made with hands, they would not listen to him. Finally, they asked him to choose which he would do, again to become a Chinese idolater or leave his home and never enter it again. Not an instant did this young boy hesitate, but first giving all his hardly earned wages to his parents, as a proof of the love which unkindness could never change, he returned to California. There he is studying to become a minister—hoping soon to proclaim to those who have never heard them, the “glad tidings of salvation.”

THE infant department of the Mission Sabbath School No. 120 in New York, sent us a contribution which they desired should be appropriated to the support of a little heathen girl in India, who might, through the aid of their weekly offerings, be brought to know the dear Jesus whom they loved. As they desired the little one should be named for the daughter of their superintendent, we give the account sent us by Miss Beatty, of Dehra, India, of little Hindoo

Laura Graham.

God has just sent us a little orphan girl whom we give to the guardianship of the Infant Sabbath School No. 120 in New York. She was led to our door by a native policeman, and such a specimen of rags and dirt would perhaps have made the little ones in New York shrink back in disgust. The only pleasant thing about her was the bright, round face turned towards mine. As I took her hand and asked her name, she answered promptly, “Munkuria,” and added, “I don’t want to learn to read.” Qui-

eting her fears, she was sent to the bath room, and came back with clean clothes, looking very smiling and evidently quite proud of her improved appearance.

Soon the children were called to dinner, and it was amusing to see how quickly she learned in eating, to imitate the tidy habits of our children, so totally different from all she had been accustomed to. Then she turned with a pleased expression and said, "I did not spill a single grain."

Not the faintest idea at first, had this poor child of God, or of anything relating to high and holy things; but after a few days it was surprising to see how much she advanced. When she told me some things that I had not taught her, and asked her who had, she replied with an important toss of her head, "I taught myself," meaning probably that she had picked up these ideas from listening to the lessons of the other children. Notwithstanding she said she did not wish to learn to read on the day of her arrival, she is very eager in class. Her little eyes sparkle when she finds she has made her word right with the blocks which we use in teaching little ones.

Now you will want to know how this little girl looks. She is five years old and is three feet high. Her hair of course is black, her eyes dark, and her complexion dark brown. May God bless the dear children in America who bring their gifts for this cause, and make them rich in faith and love.

Little Laura sends a letter to her friends, which one of the larger girls has written for her:

"*My dear Friends*,—I am very little, and with my own hands cannot write a letter, therefore a sister* writes instead of me and I tell her what to write. My teacher has told me that I have friends in Wylayat,† who for my food and clothes and education, send the rupees, and she has said this too, that I may write you a letter. Hearing this I was very much pleased, and I write this letter with the hope that you will be made happy by reading it. Perhaps you wish to know something about me. I am the daughter of a poor woman. A few years ago my father died, and my mother was crazy, and in the cholera she died, and now

* All the girls in this school are sisters to one another, and the little ones always use the title in speaking to the larger ones.

† This is a term given to all foreign countries, but the children limit it chiefly to Europe and America.

I am an orphan. I am six years old, [not more than five I think,] but in height very little. I am in the seventh class, and in studying my lessons I try very hard; and I thank you very much that you have been so kind to me. I want to see you very much, but I am sorry that I cannot see you in this world.

"Now may my very, very much love reach you.

"I am your affectionate friend,

LAURA."

Santhæ and Anna.

The following extract from the letter of MRS JARED SCUDDER, of Chittoor, India, was sent us by MRS. ROBERT TOWNSEND, who stimulated the Sabbath School and members of the Reformed Dutch Church in Syracuse, N. Y., to undertake the support of two girls in the Chittoor Seminary:

I have every thing that is favorable to report concerning Santhæ and Anna. They both make commendable progress in their studies, which are the Gospels, catechism with Bible references, geography of Judea, grammar, history of England, arithmetic, and writing. Anna is in the first and Santhæ in the second class, the only difference between them being in the length of the lessons. Most of the native children have fine memories. In the recitation of the catechism, I am sure they could surpass the same number of American children. But the chief trouble is, that they do not think of the meaning, though this is not strange when we remember how short a time they have studied. I hope they are improving in this respect, as great pains are taken with them.

I try to make housekeepers, as well as scholars, of the children. They all take their turn at cooking, and three of them are in the kitchen all the time. They do not wash their clothes, for this would be contrary to the custom of the country. Men do all the washing and ironing in India. I remember I was much annoyed at this when I first came here, but we become accustomed to this, for nowhere do we feel that we are creatures of habit more than in India.

I think the girls would be pleased with some printed calico for jackets. The brighter the color the more they will be ad-

mired. A few papers of coarse needles and thread would also be acceptable. Please thank the friends of Anna and Santhaé for their contributions, and ask for a continuance of their prayers.

Children Supported in Calcutta by Specific Contributions.

MISS BRITTAN writes :

All the orphan children supported by specific contribution have been making us a visit of a few days. They had a grand time while they were here, and behaved themselves very well. I gave each of them a doll, with needles and thread, some things to dress them with, and also some sweetmeats. I will give you a little sketch of each of them, that their kind supporters may learn something of them.

Ella Van Brunt.

(Supported by the S. S. class of Mrs. H. R. BERRY, Newark, N. J.)

Ella Van Brunt is a very bright, intelligent child, about fourteen years of age. She understands English well, and is an excellent Bengali scholar. I trust some day she will join our ranks as teacher, to impart to others that which she herself has been taught. She is rather a pretty looking girl, and has been thoroughly well taught in Scripture.

Lizzie Smith.

(Supported by the Collegiate Department of 1865 of the Packer Institute, Brooklyn.)

Lizzie is a dear little thing, very soft, gentle, and loving in her manners. She, as well as the other orphans snatched from the famine, are beginning to recover from the dreadfully starved appearance they had. Poor children, had you seen them at first how your hearts would have bled for them. Of course, the first thing with them was to gain health and strength, before much could be done with their education. Now Lizzie can begin to read simple stories in Bengali, and also has learned the alphabet in English, and can spell a little. As yet her religious education has not progressed very far, as the language she spoke was the dialect of Orissa, entirely unlike Bengali.

Jennie McGraw.

(Supported by MRS. MCGRAW, of Ithaca, N. Y.)

Little Jennie, though older than Lizzie, has not improved so much, as she is a very delicate child, her constitution having been much injured by her being so nearly starved to death. I trust soon to be able to write something more satisfactory about her, for she is a good little child, and I trust may be one of the lambs of the Saviour's flock.

Eliza Douglass.

(Supported by the Band "BEAUTIFUL STAR," in Pottsville, Pa.)

Eliza Douglass is a very bright child, and is improving greatly in her lessons, although her work seems to delight her the most. I find that she is very pleasant and good tempered among her companions.

Eliza Clibborn.

(Supported by the "UNION BAND," in Brooklyn.)

Eliza Clibborn is the poor famine child whom we took under our care last Christmas. She has the most magnificent eyes I have ever seen, expressing every feeling, and almost every change of thought. She will be a character, for she is a bold, fearless child, and possesses two traits almost unknown to the Bengalis—honesty and truthfulness. God grant she may retain them, and not lose them among those she is obliged to associate with. When she was with us, although she had been starving, she never touched a thing which she did not come first and ask for.

She is very bright in her lessons, and her eyes seem to see everything. She considers it her special vocation to inform of the evil deeds of others. One day, at the school where she lives, the gardener was picking Indian corn for the teacher's dinner. He did not know any eyes were upon him, so he quietly slipped an ear into his cloth. Eliza followed him quickly to the matron's room, and when he had given the ears of corn, she pointed with her finger and said, "Show." The man, very angry, stood still, but she continued reiterating, "Show, show all in your cloth," till he was obliged to deposit what he had secreted, to his intense disgust. For two or three days they were obliged to watch the child, lest he should wreak his vengeance on her.

TREASURER'S STATEMENT.

Receipts for October, November, and December, 1867.

MASS.—*Boston*, Branch Society, including \$20 from "Pauline Band," per Mrs. W. S. Robinson\$105

CONN.—*Saybrook*, "Saybrook Mission Band," per Mrs. Henry S. Hart, \$50; *New Haven*, Mrs. S. M. Fellowes, \$1.25; *Fairfield*, For Miss Higby's Outfit, Mrs. Jacob Le Roy, \$5; Miss J. Mills, \$5; and Miss E. Jones, \$2.....\$63.25

NEW YORK.—*Oswego*, Subscriptions, per Miss Dyson, Mrs. S. Cobb, \$10; Mrs. Theo. Frelinghuysen, \$10; also donation \$1.50, and 50 cents for Photograph of Hindoo Woman; Mrs. L. H. Allen, \$3; Mrs. A. P. Storrs, \$3; Mrs. D. H. Bloodgood, \$2; Mrs. F. L. Jones, \$1; Mrs. Frederick Platt, \$2; Mrs. Charles Platt, \$10; Mrs. S. C. Hay, \$5; Miss L. T. Platt, \$1; Miss F. S. Platt, \$10; Miss Goodrich, \$1; Collection at meeting, \$3; Collection at the Sunday School of the Methodist Episcopal Church, \$6.80\$74.80

Southampton, L. I., Mrs. Edward Sayre, coll'r, \$2; *Glen Cove*, L. I., Miss M. Brittan, coll'r, \$20; *Greenvale*, S. S., near Glen Cove, per Miss M. Brittan, \$2.07; *Washington Heights*, Mission Band, "The Little Charitables," per Mrs. G. B. Grinnell, for child in India, first quarterly payment, \$10; Mission Band, "Helping Hands," per Miss Johnstone, \$30; *Tarrytown*, Mrs. Sanford Cobb, \$10; *Rhinebeck*, Mrs. J. M. Keese, collector, \$17; *Spring Valley*, Miss Annie Cole, membership, \$1; *Albany*, Santa Fe Association, per Mrs. Rufus W. Clark, for support of Miss Gaston, \$100; "A Friend," subscriber, \$25; *Canajoharie*, Mrs. H. L. St. John, \$5; *Schenectady*, Mrs. R. B. Welch, membership of Mrs. R. R. Kennedy, \$1; *Ogdensburg*, Ladies of Ogdensburg, per Mrs. N. A. Ferguson, towards the support of Miss Higby, \$100; *Oswego*, Mrs. J. Murray, per Mrs. Van Meter, \$10; *Le Roy*, Auxiliary Society, per Miss North, \$11; *Rome*, Miss Clara H. Thomas, collector, for Bible Reader in Calcutta, \$50; *Auburn*, Santa Fe Association, per Mrs. E. T. Throop Martin, for support of Miss Gaston, including \$50 from Mrs. William E. Dodge, New York; and \$30 from Madame de Noer, New York, \$100; *Cinandaigua*, Proceeds of Fair, by "Pierce Mission Band," towards support of Miss Hook, per Mrs. M. H. Worthington, \$30; *Naples*, "Naples Mission Band," per Mrs. E. Clark, for three years, \$60; *Rochester*, Mrs. W. D. Strowger, collected in Oswego, \$10; per Miss Dyson, Mrs. Harvey Ely, \$1, and Mrs. Henry Fox, \$1; *Pavilion*,

Mrs. M. J. Dexter, subscriber, \$20; *Batavia*, Proceeds of Fair by the "Doremus Band," per Miss E. P. Parsons, of which \$100 is for support of child, "Katie Fisher," \$250.03; Band, "Cheerful Givers," per Miss Fanny E. Taggart, \$28\$944.10

New York City, Mrs. William B. Munn, \$5; Mrs. M. O. Roberts, subscriber, \$20; Mrs. William Skidmore, subscriber, \$20; Mrs. William H. Wells, collector, \$20; Miss J. Abeel, collector, \$5; Mrs. T. C. Doremus, subscriber, \$25; Miss S. D. Doremus, subscriber, \$20; Rufus Park, Esq., \$10; Mrs. E. F. Many, \$10; Mrs. James Williamson, collector, including \$35 as a special contribution for our missionaries, \$83; Mrs. C. Turnbull, for Bible readers and a colporteur in Mexico, \$100; "Hitchcock Mission Band," Mrs. Charles Fanning, treasurer, for Burman field, and to constitute Rev. E. W. Hitchcock a life member \$70.02; Young Ladies Bible Class of 34th Street Reformed Dutch Church, for support of three Mexican girls in a Protestant School in Monterey, under Miss Rankin, from July to December inclusive, in gold, \$60; Mrs. E. S. Jaffray, per Mrs. T. C. Doremus, for Miss Higby's Outfit, \$10; Mrs. N. Bishop, per Mrs. T. C. Doremus, for Miss Higby's Passage, \$20; "A Friend," for Miss Higby's Outfit, \$10; Mrs. D. Knowlton, subscriber, \$20; Gertie M. Knowlton, collector, \$6; Miss Kate Hoffman, collector, \$23; Mrs. William Ransom, collector, \$54; "Murray Hill Mite Society," per Mrs. B. B. Atterbury, \$20; Mrs. E. C. Benedict, per Mrs. Blakeman, \$2; Mrs. Quincey, per Band, "First Fruits, &c.," \$3; Band, "Hopeful Gleaners," per Miss S. J. Lee, including \$107 proceeds of Parlor Fair, \$136.52; Miss E. J. Connor, collector, \$30.50; Mrs. William G. Lyon, collector, \$17; Mrs. L. Andrews, subscriber, \$20; Miss S. B. Hills, subscriber, \$10; Mission Band, "Gospel Bearers," per Mrs. Berdan, \$20; Mission Band, "Star of the West," \$605; viz., Yearly Subscription of Members, \$32; Donation, \$27; Proceeds of Fair, \$546\$1460.04

Brooklyn, Miss M. A. Gardiner, collector, \$3; "Union Band" of Emanuel Missionary Society, including \$50 for support of child, "Eliza F. Clibborn," in Calcutta, \$75; Collegiate Department for 1865 of Packer Institute, per Miss M. Bradshaw, for support of Lizzie Smith, in Calcutta, \$12; Miss S. D. White, collector, including \$20, as "Epiphany Memorial," \$69; Mrs. R. L. Wyckoff,

TREASURER'S STATEMENT—Continued.

collector, \$45; "William Dean Mission Band" of Tabernacle Baptist Church, per Mrs. Burke, \$25; Mrs. I. N. Judson, including \$5 for Miss Higby's Outfit, \$30; Mrs. Stearns, per Mrs. A. Woodruff, for Miss Higby's Outfit, \$2; Mrs. T. J. Bergen, membership, \$1; Mrs. J. B. Hutchinson, collector, \$40; Miss C. Woodruff, collector, \$20; Mrs. Gerard Hallock, \$2; "T. Dwight Memorial Band," per Miss Josephine Bowers, \$20; Mrs. E. C. Wilcox, \$20; Mrs. M. W. Smalley, collected in Central Baptist Church, \$25; Mission Band, "Pearl Gatherers," per Mrs. Boardman, \$10.50; Proceeds of Fair by Clinton Avenue Zenana Society, for support of Miss Norris, Calcutta, \$600\$1029.50

NEW JERSEY.—*Morristown*, Miss M. J. Danforth, collector, \$20; *Elizabeth*, Branch Society, per Mrs. G. T. Mulford, treasurer, \$43.75; *Newark*, Mrs. Theodore H. Smith, collector, \$21.10; Miss Kitty Toler, collected for Mrs. J. Van Arsdale, \$26\$110.85

PENNSYLVANIA. — *Philadelphia*, Philadelphia Branch, Miss R. Wetherill, treasurer, \$1150, viz.: towards the support of Miss Brittan, \$300, and for Mission Work under Bishop Payne, Cavalla, South Africa, \$250; both result of sale in Miss Clement's School, Germantown; For Bible Reader under Mrs. C. Bennett, Rangoon, Burmah, \$100; for two Bible readers under Mrs. J. T. Gracey, Seetapoor, India, \$200; for "Margaret," Bible reader under Miss C. Beatty, Dehra, India, \$100, contributed by ladies of Flemington, N. J.; for School for Karen Girls under Mrs. J. G. Binney, Rangoon, Burmah, \$100, and for Mrs. R. W. Wilder, Ko'apoor, \$100.

Germantown, Miss E. Clement, collector, for Bible-reader in Calcutta, \$18; *Muncy*, Mission Band, "Little Leaven," per Mrs. S. J. Life, \$22; *Westchester*, Sunday School of the Church of the Holy Trinity, per Mrs. J. Bolton, \$50; *Philadelphia*, Mission Band of First Baptist Church, for support of child, Lucie Gourdon, in Burmah, under Mrs. Van Meter, \$25; Mrs. M. C. Morrison, subscriber, \$20; Miss Davis, for photograph, 25 cents\$1285.25

DELAWARE.—*New Castle*, Mrs. Jas. Couper, treasurer, for Bible-reader in India\$69.75

MARYLAND.—*Baltimore*, Mrs. Chas. Tyler, for Bible-reader in Burmah, under Mrs. Van Meter, \$30; Miss A. E. Fisher, collector, \$5; Mrs. J. H. Martin, collector, \$7.50\$42.50

DISTRICT OF COLUMBIA.—*Washington*, Mission Band of New York Avenue Church, per Mrs. William L. Waller, \$23; *Georgetown*, Juvenile

Missionary Society of Bridge Street Presbyterian Church, per W. E. Kelsey, Esq., for Miss Nottingham, \$50...\$73

OHIO.—*Painesville*, Lake Erie Female Seminary, per Mrs. Van Meter.....\$12

KENTUCKY.—*Louisville*, Miss M. K. McDowell.....\$1

MICHIGAN.—*Jonesville*, Mrs. E. O. Grosvenor, collector.....\$20

WISCONSIN.—*Brodhead*, Mrs. M. A. Cole.....\$1

ILLINOIS.—*Chicago*, Per Miss M. B. Dyson, Subscriptions—Mrs. D. J. Ely, for 1866, \$20; Mrs. Trippe, Clark Street Methodist Episcopal Church, \$10; Mrs. Lincoln, \$1; Mrs. O. N. Wilson, \$4.50; Miss Leech, \$1. Collections for 1866—Mrs. J. D. Quinlan, \$20; Mrs. D. J. Ely, \$20; Mrs. W. W. Harsha, \$20; Mrs. Arthur Swazey, \$20; Mrs. R. M. Hatfield, \$20; Miss P. L. Smith, \$20; Miss C. A. Touzalin for 1867, \$5.75. Donations—Mrs. Trippe, \$1; Mrs. Chas. W. Gray, \$4.50; Mrs. Monger, \$25; Mr. Ed. Fry, \$2; Mrs. Fisher, \$6; Mrs. Lincoln, \$5; Found in meeting, 25 cents; Mission Band "Persis," \$27; Band "Followers of Christ," \$3.45; paid for pictures of Hindoo Woman, Mrs. Buckingham, \$4.50; Mrs. Sturges, 50 cents; Mrs. Turpin, 25 cents; per Miss Carter, 75 cents; Miss Blatchford, 50 cents; Mrs. E. W. Blatchford, 50 cents; "A Band of Sisters" for Bible-reader in Calcutta, \$100.....\$343.45

Chicago Mrs. Z. M. Humphrey, subscriber, \$20; Mrs. P. A. Avery, collector, \$21; the "Messenger Band," per Mrs. H. H. Gates, \$10; *Galesburg*, "Prairie Gleaners," per Miss M. J. Farnham, for Bible-reader, \$125; *Summerville*, "A Friend," \$2; *Rockford*, "Philogonia Mission Band" of Westminster Church, for Bible-reader, per Mrs. C. A. Williams, \$50; "Forest City Mission Band," per Mrs. A. E. Emerson, superintendent, \$20; Mrs. Townsend, per Miss Dyson including \$1 from Miss Townsend and \$1 from Mrs. Berry, \$3; *Dundee*, Miss Strong, per Miss Dyson, \$1\$252

MISSOURI.—*Columbia*, "Missouri Link Mission Band," per Miss Dyson, \$3

CANADA.—*Montreal*, Rev. C. Anderson, per Mr. Lyle\$5

Subscriptions for Missionary Link, including \$3 from Mrs. A. L. Potter, Rockford Ill.; \$11.50 from Miss Abbie Nichols Fairfield, Ct.; \$32.50 from Miss M. B. Dyson; \$4 from Band "Light Bearers," Brooklyn; \$3.50 from Mrs. Conper, Newcastle, Del., and \$4 from Band "Willing Hearts," Wakefield, N. H.\$100.50

Total\$5,995.99

CONSTITUTION AND BY-LAWS.

PREAMBLE.

In view of the deplorable condition of heathen women, a Woman's Society has been organized, with the following Constitution, under which women of all evangelical denominations may work together efficiently, by distinct voluntary effort, for the salvation of their perishing sisters:

CONSTITUTION.

ART. 1. This Society shall be called the Woman's Union Missionary Society of America for Heathen Lands.

ART. 2. The object of this Society shall be the evangelization of heathen women in foreign lands. For this purpose, the Society shall send out and support single ladies from America (always giving the preference to the widows and daughters of missionaries), as Teachers and Bible-Readers, *to train and superintend native women to labor for this object.*

ART. 3. This Society shall be composed of women, and the condition of membership shall be the annual contribution to its funds of not less than one dollar.

ART. 4. Any person, by the payment of *fifty dollars*, at one given time, may become a Life Member. A Sunday School or Association donating the same amount, may have the privilege of creating any friend a Life Member. The names of Life Members will be published only in the Annual Report.

ART. 5. This Society shall have at least One Hundred Collectors, or Subscribers, each of whom shall be responsible for the annual payment of twenty dollars, for five years, or until a permanent income of two thousand dollars is otherwise secured, and the Board shall take especial care to keep the number complete.

ART. 6. The Officers of this Society shall be a President, a Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer, an Assistant Treasurer, and an Auditor; and these (with the exception of Treasurer and Auditor, who shall be gentlemen), in connection with four Managers from each denomination represented in the Society, shall constitute a Board, a fourth of whom shall be a quorum for the transaction of

CONSTITUTION AND BY-LAWS.

business at any regular meeting; and this Board shall always be chosen from those who are, or shall become Twenty-dollar Collectors, or Subscribers, resident in, or near New York city.

ART. 7. The Managers shall be divided into four classes, one of each denomination to a class. The first class shall hold office for one year, the second for two years, the third for three years, and the fourth for four years, and at each Anniversary a class for four years shall be elected, to fill the place of the class whose term of office expires at that period.

ART. 8. Stated meetings of the Society shall be held on the third Monday of January, March, May, and October. Regular monthly meetings of the Board shall be held on the second Wednesday of every month. The January meeting shall be observed as the Anniversary, at which the Annual Report shall be read, the officers and one class of the Managers shall be elected, and vacancies in the other classes shall be filled.

ART. 9. At the close of the Anniversary exercises, the Board shall organize and appoint the Standing Committees for the ensuing year. The Board shall have power to fill any vacancies at other times.

ART. 10. The President, at the written request of five members of the Board, may call a special meeting of the Board; and, at the request of the Board, may call a special meeting of the Society.

ART. 11. Four Honorary Directors, three of them wives of clergymen, shall be appointed by the Board, from each denomination represented in the Society. The Board shall also have power to confer this honor upon any officer of an Auxiliary, and upon any lady corresponding with this Society who is eminently distinguished for her efforts on behalf of heathen women. Honorary Directors shall have the privilege of participating in the deliberations of the Board and Society, without the right of voting. All delegates officially appointed by Auxiliaries to attend any meeting of the Board or Society, shall be regarded, for that occasion, as Honorary Directors.

ART. 12. All measures involving the expenditure of money shall require the previous recommendation of a committee and the approval of the Board.

ART. 13. In the appointment of Teachers, Bible-readers and Native Assistants, the Board shall have regard to the equal claims of all denominations represented in the Society, so far as the qualifications of candidates and the condition of the Treasury will permit; but no lady shall be sent out except to a mission of her own denomination, where she will receive suitable counsel and protection.

ART. 14. No change shall be made in this Constitution except at an Anniversary meeting, and then only upon the recommendation of the Board, and upon the vote of two-thirds of the members present.

CONSTITUTION AND BY-LAWS.

BY - L A W S .

1. Every meeting of the Board, or Society, shall be opened by prayer and the reading of Scripture.

2. The minutes of each meeting shall be read at the following one, and, when confirmed, signed by the President.

3. In case of an equality of votes, the President shall be entitled to a casting vote.

4. All orders made for payment on account of the Society shall be signed by the President, and one of the Committee on Finance, and countersigned by the Secretary.

5. The year of the Society's operations shall begin the first of January, and terminate the 31st of December, when the accounts shall be made up, and the Annual Report, with the names of all Contributors communicated, shall be printed.

6. The Board shall appoint, annually, the following Standing Committees, viz: on Finance, on Publication, on Nomination, and on Public Meetings. On all these Committees each denomination shall be represented.

The Assistant Treasurer shall be, ex-officio, a member of the Committee on Finance; the Corresponding Secretary, of the Committee on Publication; the Recording Secretary, of the Committee on Nomination; and the President, of the Committee on Public Meetings.

The Finance Committee shall examine and report upon all bills before they are presented to the Board; shall have a general supervision of the finances; and shall devise and recommend measures for the improvement of the same. The Committee on Publication shall have charge of the printing; and no document shall be published until examined and approved by them.

The Committee on Nomination shall recommend suitable persons to fill all vacancies in the Board.

The Committee on Public Meetings shall make arrangements for all public occasions, and provide speakers.

7. A twenty-dollar collector or subscriber can be relieved from the obligation to fulfil her pledge for five successive years, only by providing a substitute satisfactory to the Board.

8. The postage of all letters addressed to the Secretary and Treasurer, on the business of the Society, shall be defrayed; also the stationary and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

CONSTITUTION AND BY-LAWS.

9. The Board shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

10. The Board shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness or other emergency. Should a return to America be necessary from the failure of health, and by medical advice, the Society shall be responsible for the necessary expense.

11. Each lady going out as teacher, or Bible-reader, shall be required to sign an engagement in the presence of two witnesses, binding herself in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years after her arrival in a foreign land, to repay to the Board the sum expended by them for her passage and outfit. She shall also give the Board six months' notice of any intended change, or forfeit her support for that time.

12. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Board; and before the departure of any one a special meeting shall be held, for the purpose of commending her to God, the services being conducted by a clergyman.

13. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant Boards and Societies, and to make grants in aid for them; also, for native teachers, and Bible-women, and for school apparatus, as their funds may allow, after a reserve fund equal to one year's amount for all the salaries to the Society is pledged.

14. If an association, Sunday-school, sewing-circle, or band, auxiliary or not, or an individual, shall wish to support a teacher, native Bible-woman, or school, for a certain time, the Board shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and in the event of sending a teacher from America, they also assuming all responsibilities.

15. A friendly intercourse shall be maintained with sister societies, while Thursday of each week shall be observed by the officers and members of the Society as a special season of prayer.

16. The "MISSIONARY LINK," published by this Society, shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, and to articles on female missionary labor and education.

The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Women's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Elementary School Books.

Scripture Cards.

Picture Cards of Natural History.

Photographs of Celebrities.

Stereoscopic Views.

Alphabet Blocks.

Colored Prints.

Infants' Dresses and Blankets.

Children's Caps, Gloves, Socks and Cockades.

Bags, embroidered in silk or beads.

Shawls, knitted or crocheted.

Boys' Coats of Jean, or good print.

Gentlemen's Slippers and Socks.

Dolls, prettily and fancifully dressed.

Simple or elaborate Morrieux.

Pen-Knives, Pen-Wipers and Pens.

Merino Dresses for Children.

Berlin Wool and Canvas.

Copy-Books, Netting and Knitting

Ladies' Collars.

Colored Pocket Handkerchiefs.

Black Silk Aprons.

Brown Holland Pinafores.

Remnants of Chintz, Silk, Jaconet, Mull, &c.

Remnants of Ribbon of every variety.

Materials for Fancy Work, viz.

Beads, Worsted, &c.

Spools of Thread.

Work Baskets.

Autumn Leaves Pressed.

Mosses and Seaweeds.

The "WOMAN'S UNION MISSIONARY SOCIETY" was Incorporated
in New York, February 1st, 1861.

SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen
Woman, and the Saviour addressing her.

FORM OF BEQUEST.

*...ies and ...th to the "WOMAN'S UNION MISSION-
ARY SOCIETY OF AMERICA," incorporated in the City of
New York, February 1st, 1861, the sum of
to be applied to the Missionary purposes of said Society*